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**THE EPISTLE TO THE HEBREWS BI 413**

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INTRODUCTORY BACKGROUND

A. DATE

1. Terminus ad quem
  - a. Not after turn of century
  - b. Not later than second generation
  - c. Not after the destruction of Jerusalem
2. Terminus a quo
  - a. Not before A.D. \_\_\_\_\_
  - b. Not before second generation
  - c. Not before the liberation of Timothy
  - d. Not long before the destruction of Jerusalem

Conclusion: Hebrews was written before A.D. \_\_\_\_\_  
but after A.D. \_\_\_\_\_. Most likely written \_\_\_\_\_

B. AUTHOR

1. Early schools
  - a. Alexandrian thought

(1) Clement of Alexandria 150-215

Paul wrote it but Luke translated it

Negative—too many problems

(a)

(b)

(c)

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(2) Origen-230 A.D. Paul's ideas written by Luke

b. North African thought

(1) Tertullian –A.D. 200

(2) Synod of Hippo – 393

c. Roman thought

(1) Clement of Rome

(2) Later ideas

(3) Today

2. Later speculation

a.

b.

c.

d.

3. Internal evidence

a.

b.

c.

d.

e.

4. Concerning Paul—negative

a.

b.

**C. DESTINATION**

1, Rome—Hebrews 13:24 (Ironside, Newell---“They of Italy salute (greet) you.”)

a.

b.

c.

2. Not Rome—Hebrews 13:24—but some place outside of Rome

3. Considerations

a. People are Hebrews

(1)

(2)

(3)

(4)

So, they are not Hebrews

b. It is apparently not a mixed congregation

(1)

(2)

c. The kind of feeling which the Epistle is designed to meet

d. The worship of temple is vivid

D. PLACE OF WRITING (depends on a lot of ifs)

1. “They of Italy” could be used for or against Rome.

2. If Luke was author guided by Paul –Rome.

3. If the “set at “liberty” of Timothy was at Rome—Rome.

So, as Westcott says, “Plausible conjectures unsupported by evidence cannot remove our ignorance even if they satisfy our curiosity.”

Rome, best place of writing

E. CIRCUMSTANCES IN THE GROUP

1. Things they left.

a. Jerusalem and Judaism were their whole life.

b. They lost all of the

2. Things they went into

a. A social life full of

b. Meeting in

Therefore,

**F. THE OCCASION OF THE BOOK**

1. The lack of individual spiritual growth—Hebrews 5:11-6:12
2. Pressure of persecution—Hebrews 12:4
3. Peril of apostasy ( ).

**G. THREE MAJOR TYPES OF WRITING IN HEBREWS**

1. Instruction
2. Admonition
  - a. 2:1-4 (Drifting)
  - b. 3:7-19 (Disobedience)
  - c. 4:3-10 (Disbelief)
  - d. 5:11-6:12 (Degeneration)
  - e. 10:26-31 (Despising Christ)
3. Exhortation      -let us                      -we ought

**H. PECULIARITIES OF THE BOOK OF HEBREWS**

1. Key words  
11 \_\_\_\_\_ 12 \_\_\_\_\_  
13 \_\_\_\_\_ 7 \_\_\_\_\_  
6 \_\_\_\_\_ 11 \_\_\_\_\_  
13 \_\_\_\_\_
2. Only place where Christ is set forth as priest
3. Striking contrasts  
Angels –  
Aaron –
4. A masterpiece of literary composition

- A knowledge of the typology of

## I. THE SURPASSING GREATNESS OF THE PERSON OF CHRIST—Hebrews 1:1-4:13

1. In relation to Revelation 1:1  
(God has spoken)

- (1) Time past –

- (2) These last days –

- (1) Fathers

- (2)  $U_S$

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c. The contrast of persons

(1) Prophets

(2) Son

God's Final Word

2. In relation of the nations  
(Heir of all things)
3. In relation of the creation  
(By whom also He framed the ages)
4. In relation to the Father  
(exact correspondence)

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5. In relation to the world  
(Bearing all things along by the Word of His power)

6. In relation to redemption  
(having made purification for sins)



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7. In relation to the believer  
(He sat down at the right hand of the Father)

Shows:

- a. A finished work
- b. A rest – cessation of suffering
- c. A prominence

**B. THE SURPASSING GREATNESS OF THE PERSON OF CHRIST TO THE MINISTERS OF  
JUDAISM – THE ANGELS—HEBREWS 1:4-2:18**

1. In His name—Hebrews 1:4-5a  
(Quote Ps. 2:7)

γεννάω--gennáo

Contrast—Hebrews 1:6

μονογενής monogenes—(KJV only begotten)

πρωτότοκος— prototokos(first born)

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2. In His relationship to the Father—Hebrews 1:5b  
(Quote II Sam. 7:14)

3. As an object of worship—Hebrews 1:6  
(Quote Ps. 97:7 & Deut. 32:43 LXX)

First begotten—πρωτότοκος--prototokos  
PRIORITY

Only begotten—μονογενής--monogenes  
UNIQUENESS

NOTE: Paul and Barnabas—Acts 14

Peter—Acts 10

Angel—Rev. 19

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1. In nature—Hebrews 1:7-12

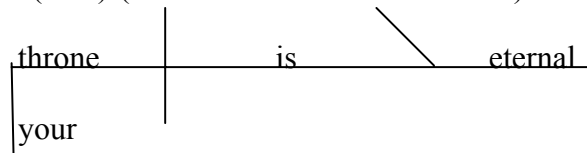
a. They were created (v.7) He is the Creator (v.10)

b. They are servants (v.7) He is the Sovereign (8-9)

(1) He is God (Oh God)

θεός-Theos-God-Direct address

θεός (God)-(nominative used as a vocative)



θεός is used as a vocative in Heb. 10:7, Jn. 17:1,24

(2) He is the greatest (“above your fellows”)

Who are the fellows?

(a) Angels

(b) Believers

(c) Other kings of David’s line

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c. Creation changes---He is changeless—Hebrews 1:10-12

(1) He created it (10)

(2) He will end it (11-12a)

(3) He never changes (12b)

5. In position—Hebrews 1:13-14

a. He is sitting at the right hand of God—Hebrews 1:13

b. They are ministering—Hebrews 1:14

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PARENTHETICAL WARNING AGAINST DRIFTING—Hebrews 2:1-4

1. The statement of the warning—Hebrews 2:1

2. The danger is measured by the authority

a. It was dangerous to neglect the Law

b. The Law was spoken by mere angels

3. This message has the highest authority
  - a. In its original pronouncement
  - b. In its convincing proclamation
  - c. In its miraculous confirmation
4. There is no escape to those who neglect this message

The meaning of “neglect”

Hebrews 2:3

2 Peter 1:12

1 Timothy 4:14

Apocalypse of Peter 15:30

Matthew 22:5

How Do We Neglect Salvation

Newell—Hebrews Verse by Verse pg. 40

1. Ceasing to give attention to the things of salvation.  
Bible reading, prayer, church attendance—Hebrews 10:25
2. Absorption in selfish, earthly interests.
3. Deadness of heart toward Christ and His sacrifice.
4. Occupation with the affairs of this world and not of the world to come and the coming of the Lord.
5. Loss of God consciousness.
6. No thought of judgment to come.
7. Living like the “beasts that perish” as far as eternity is concerned

What does this passage (Hebrews 2:1-4) teach about further revelation?

**END PARENTHESIS**

5. In his humanity—Hebrews 2:5-18

Quotation of Ps. 8

Is it Messianic?

O.T. context

Jewish tradition

N.T. context

- a. God's plan instituted—Hebrews 2:5-8a



(1) Man was created

(2) Man was crowned

(3) Man was commissioned

b. God's plan interrupted

c. God's plan implemented—Hebrews 2:9-18

(1) He became the rescuer through death—Hebrews 2:9-10

It was fitting—

ὠφείλεν—Hebrews 2:17

δεῖ—Hebrews 2:1

ἔπρεπεν—Hebrews 2:10

(2) His death was made possible through the incarnation—Hebrews 2:11:18

(a) The meaning of incarnation—Hebrews 2:11-14a

(He became one with us)

i. One in sanctification—Hebrews 2:11a

ii. One in family relationship—Hebrews 2:11b-12a

iii. One in worship—Hebrews 2:12b

iv. One in trust—Hebrews 2:13

v. One in nature—Hebrews 2:14

(b) The purpose of the incarnation—Hebrews 2:14b-15

(To help men—not angels)

(1) By destroying the devil—Hebrews 2:14b

(2) By delivering man—Hebrews 2:15

(b) The necessity of the incarnation—Hebrews 2:16-18

(1) He took on the seed of Abraham—Hebrews 2:16

(2) He became a High Priest

i. In relation to God—Hebrews 2:17

ii. In relation of man—Hebrews 2:18

**THE TEMPTATION OF CHRIST**

1. The Method of Satan

Gen. 3	Saw that it was good	pleasant to the eyes	to make one wise
Luke 4	Stones to bread	showed kingdoms of the world	cast self down
I John 2	Lust of the flesh	lust of the eyes	pride of life

2. The Purpose of His Temptation:

(To cause Him to deviate from His set course)

Mark 3:21

Mark 8:32

Matthew 4:10

3. The Possibility of His Temptation:

1.

2.

3.

4.

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4. Could Jesus have sinned?

<u><b>NO</b></u> but the purpose of the temptation was still realized	50%	100%
<hr/>		

He experienced the full degree of every temptation

5. Which is true?

a. It was possible not to sin.

(Then you allow that God could sin)

b. It was not possible to sin.

(Then what possible application does this have to my life?)

6. Considerations

a. Jesus lived His entire life without using His omni-attributes.

(1) Omnipotence—see John 5:30

(2) Omniscience—see John. 12:49; 14:10

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(3) Omni-presence—see John. 1:48; 3:13

b. He was still God (the God/man), therefore could not sin.

c. Since HE did not use His omni-attributes, He withstood the temptations as a man. (like a high wire walker and a net.)

d. Was the purpose of the temptation to:

(1) See if He would sin.

(2) Demonstrate that He would not sin.

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C. THE SURPASSING GREATNESS OF THE PERSON OF CHRIST TO THE MEN  
OF JUDISM—Hebrews 3:1-4:13

1. To Moses Who Led Israel Out of Egypt—Hebrews 3:1-6

a. As the Founder of the House—Hebrews 3:1-4

(1) Major Promise

(2) Minor Promise

(3) Conclusion

As the One Who is over the House—Hebrews 3:5-6

Moses

Jesus

(1) Servant

Son

(2) In the house

Over the house

(3) Testimony of things future

Fulfillment of those things

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INTERPRETIVE PROBLEM—Hebrews 3:5 AND 14

PARENTHETICAL WARNING AGAINST DISOBEDIENCE—Hebrews 3:7-19  
(Faith is the Condition for Enjoying Divine Rest)

A. The Example of Israel in the Wilderness—Hebrews 3:7-11

1. The Sin—Hebrews 3:7-9

2. The Sentence—Hebrews 3:10-11



## 1. What we are to do—Hebrews 3:12

## 2. How we are to do it—Hebrews 3:13

### 3. Why we are to do it—Hebrews 3:14

#### 4. When we are to do it—Hebrews 3:15

1. The delivered ones provoked (rebelled) —Hebrews 3:16

2. They sinned and were punished—Hebrews 3:17

### 3. Their disobedience brought rejection—Hebrews 3:18

4. Unbelief caused them to forfeit the rest—Hebrews 3:19

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2. To Joshua Who Led Israel into Canaan—Hebrews 4:1-10  
(MAIN POINT: God's rest is still being offered to His people)
  - a. The same good news is being preached to us—Hebrews 4:1-3
  - b. The rest was prepared at the beginning—Hebrews 4:4
  - c. The rest was offered to Israel—Hebrews 4:5
  - d. The rest was offered again in David's time—Hebrews 4:7-8

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- e. Conclusion: The Rest is still open—Hebrews 4:9-10

Summary:

1. The Hebrews were on their way to the Millennial Kingdom-as the nations was.

Hebrews 12:28

Hebrews 13:14

2. There is a salvation rest offered by Christ—Matthew 11:28-29

3. Main idea is that there is a life of maturity and fruitfulness ahead for these believers,  
i.e. rest from their labors and victory over their enemies.

Typology of Hebrews Chapters 3 and 4

1. It is obvious that we are being told not to follow Israel's example and thereby miss the rest. Rather, we are exhorted to enter into that land of rest.
  
  
  
  
  
  
  
  
  
  
2. It is equally obvious that we are not to enter into the physical land of Palestine.
  
  
  
  
  
  
  
  
  
  
3. In I Cor. 10 Paul writes about these same events and states in vv. 6 and 11 that "these things" were examples (types, Grk: ☐☐☐☐☐) for us.
  
  
  
  
  
  
  
  
  
  
4. In I Cor. 5:7 Paul calls Christ, our Passover.
  
  
  
  
  
  
  
  
  
  
5. Therefore, there must be something(s) in the Christian life, which corresponds to these experiences of Israel.

The following is a suggested correspondence in the individual Christian's life to experiences of that generation of Israel. (Read also Victorious Christian Living—Alan Redpath.)

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Israel (that generation)

The Hebrews and all Christians  
(individually)

1. Physical Bondage

1. Spiritual Bondage—Eph 2:15

2. Passover Lamb  
(Prep. for redemption)

2. Christ our Passover—I Cor 5:7  
(Salvation accomplished)

3. Physical Redemption  
(Crossing Red Sea)

3. Spiritual redemption  
Salvation applied)

4. Wandering in the Wilderness

4. Failure to enter into God's place of  
maturity and service

5. Crossing Jordan

5. Entering into God's place of maturity  
and service. Romans 6; 12:1-2

6. Physical land of Canaan

6. Place of maturity and service  
(not Heaven) Eph. 1:3

7. Fighting physical enemies

7. Fighting spiritual enemies  
Eph. 6:12-13

8. Serve God in physical ways

8. Serve God in spiritual ways

Remember: Even after Israel got into the land it was not theirs apart from obedience. Later, because of disobedience they were taken out of the land (722 B.C.) North: 586 B.C. South). Yet the nation remained God's covenant nation.

### 1. The Duty—Hebrews 4:11a

## 2. The Danger—Hebrews 4:11b

### 3. The Declaration—Hebrews 4:12-13

a. The Word of God—Hebrews 4:12

b. The Eye of God—Hebrews 4:13

(END PARENTHESIS)

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**II. THE SURPASSING GREATNESS OF THE PRIESTHOOD OF CHRIST**  
Hebrews 4:14-10:18

**A. The Theme: The Heavenly Priesthood—Hebrews 4:14-16**

**1. His Position—Hebrews 4:14a**

**2. His Person—Hebrews 4:14b**

**3. His Character—Hebrews 4:15**

**4. His Work—Hebrews 4:16**



**B. The Greatest Priest—Hebrews 5:1-7:28**

**1. Prerequisites for the Priesthood—Hebrews 5:1-4**

a. He must be human and humane—Hebrews 5:1-3

b. He must be called by God—Hebrews 5:4

**2. The Perfection of the Son—Hebrews 5:5-16**

a. He was called by God—Hebrews 5:5-6

b. He was human—Hebrews 5:7-10

(1) The statement of His humanity—Hebrews 5:7-8

(a) The progression of His agony—Hebrews 5:7

(b) The question concerning His prayer

i. Deliverance from death on the cross

ii. Deliverance from death in Gethsemane

iii. Deliverance out of death

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(2) Result of His humanity—Hebrews 5:8  
(He learned obedience)

(3) The purpose of His humanity—Hebrews 5:9  
(to secure eternal salvation)

Conclusion—Hebrews 5:10

**PARENTHETICAL WARNING ABOUT DEGENERATION—HEBREWS 5:11-6:20**

1. He shames them—Hebrews 5:11-14
  - a. They were sluggish in perception—Hebrews 5:11
  - b. They needed to learn the fundamentals—Hebrews 5:12-13
  - c. They were immature in their discernment—Hebrews 5:14
2. He exhorts them—Hebrews 6:1-3  
(to leave the principal—foundational—things)
  - a. Concerning conversion—Hebrews 6:1
    - (1) Repentance from dead works

(2) Faith resting upon God

b. Ordinances

(1) Baptisms

(2) Laying on of hands

c. Eschatology

(1) Resurrection of the dead

(2) Everlasting judgment

3. He warns them—Hebrews 6:4-8

a. He describes a class of people

(1) They were once for all enlightened ἅπαξ, hapax

(2) They have tasted the heavenly gift

γευσσάμενους

Hebrews 2:9

Acts 10:10—(Luke 14:24; 9:27)

But —see Matthew 27:34

Context—

Book—

Author—

Time—

(3) They had become partakers of the Holy Spirit

μετόχους 4 times in Hebrews

Hebrews 1:9

Hebrews 3:1

Hebrews 3:4

Hebrews 12:8

one other time---

(4) Tasted the good word of God

(5) Tasted the powers of the age to come

(6) They have fallen away

NOTE: all six participles are introduced by one article, τούς, so #6 is parallel to (1) through (5) and cannot be hypothetical (conditional) by itself. (See diagram on page 41 and Grace Journal 2:2 p. 327-332 by John A. Sproule)

παράπιπτω, (verb only here in New Testament.)

In Old Testament:

Ez. 14:13

Ez. 15:8

Ez. 20:27

Ez. 22:4 (cf. V. 18 and 22)

- b. He states a fact concerning them—Hebrews 6:6a

“It is impossible to renew them again to repentance.”

Renew to repentance = to be saved

Either:

1. to be saved the first time.
2. to be saved again after they have lost their salvation.
3. to be saved again because they are already saved.

- c. He explains the fact—Hebrews 6:6b ( see diagram next page)

Question: DO the participles modify (1) “fall away” or (2) “renew to repentance”?

#1. K.J.V., N.I.V., N.A.S.B., N.K.J.V.

Since they crucify Christ, etc.

Seeing they crucify Christ, etc.

#2. Ryrie, Biblical Theology of the N.T.

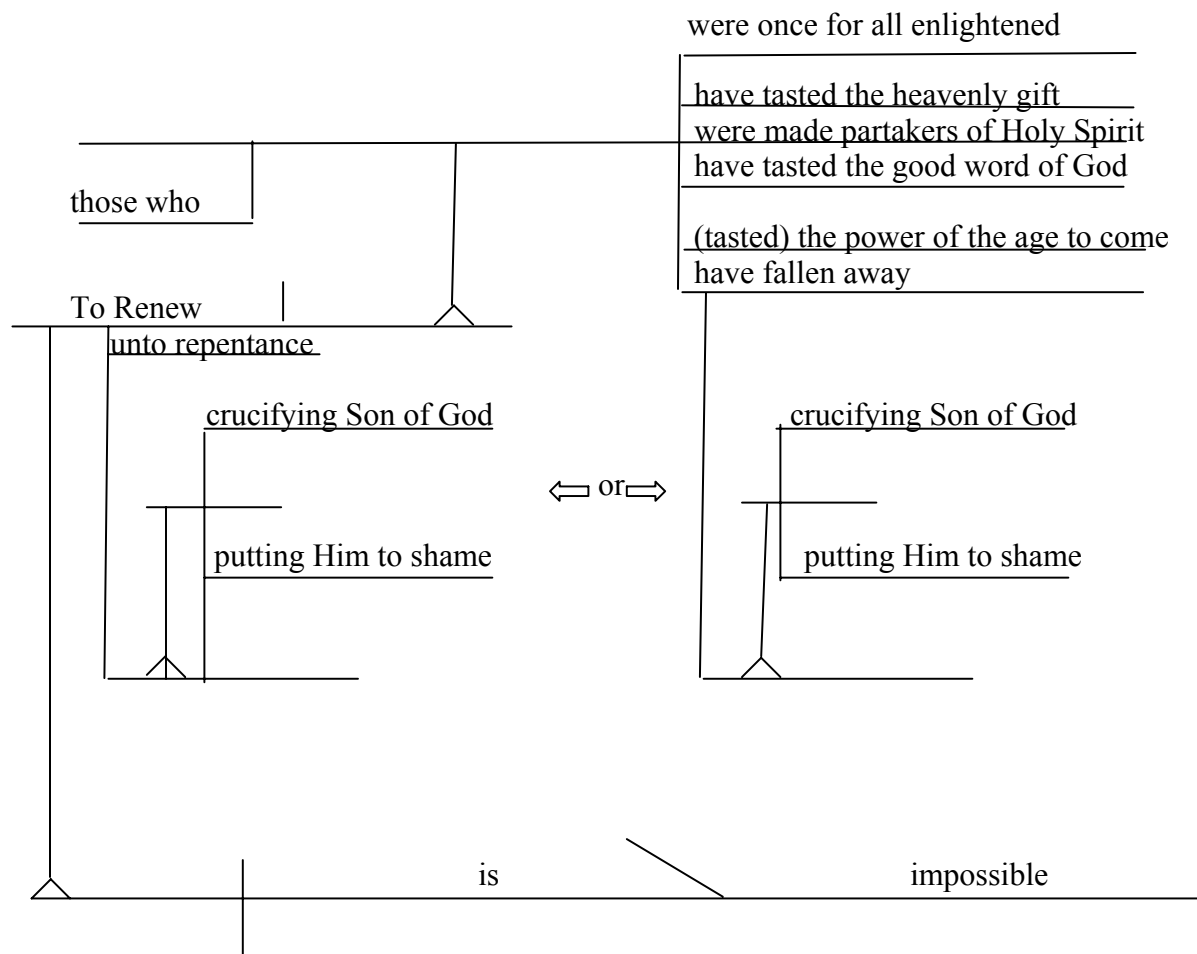
Alford, Greek N.T. –volume 2, p 111



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Diagram of Hebrews 6:4-6



Conclusions:

1. The warning is to true believers.
  2. They have backslidden.
  3. It is impossible for them to be saved a second time and start over.
- d. He illustrates the fact from nature. —Hebrews 6:7-8
- (1) The good land brings forth good products—Hebrews 6:7
  - (2) The bad land brings forth bad products—Hebrews 6:8
    - (a) It is rejected
    - (b) It is near to a cursing
    - (c) Its end is to be burned

4. He encourages them—Hebrews 6:6:9-20
  - a. By his persuasion concerning them—Hebrews 6:9-12
  - b. By his persuasion concerning God—Hebrews 6:13-20
    - (1) God gave an immutable promise to Abraham—Hebrews 6:13-15
    - (2) He added His immutable oath to it—Hebrews 6:16-18
    - (3) The promise and the oath give us great consolation—Hebrews 6:19-20
      - (a) Because we serve the same God
      - (b) Because we are included in the covenant

(END PARENTHESIS)

3. The Parallel with Melchizedek—Hebrews 7:1-28

a. Introduction of Melchizedek—Hebrews 7:1-3  
Genesis 14 and Psalm 110

(1) A Theophany (?)

(2) A human king (?)

b. A Superior Founder—Hebrews 7:4-10

(1) Melchizedek's relation to Abraham—Hebrews 7:4-6

(a) He received tithes from him

(b) He blessed him

(2) The principle involved—Hebrews 7:7

(3) His relation to Levi—Hebrews 7:8-10

(a) He is living—Levi is dead—Hebrews 7:8

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(b) He received tithes from Levi—Hebrews 7:9-10

c. A Superior Covenant—Hebrews 7:11-22

(1) Jesus could not be priest under the Old Covenant—Hebrews 7:11-14

(2) Jesus' priesthood is not based on the Mosaic Covenant, but on the promise from God—Hebrews 7:15-17

(3) The law was weak and unprofitable—Hebrews 7:18-19

(4) The law was not established with an oath—Hebrews 7:20-21

(5) Conclusion—Hebrews 7:22

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d. A Superior Priesthood—Hebrews 7:23-28

(1) It is unchangeable—Hebrews 7:23-24

(2) It is effective—Hebrews 7:25

The meaning of σῶζω to save, and σωτηρία salvation.

I. Spiritual Salvation

A. Past—penalty

B. Present—power

C. Future—presence

II. Physical Salvation

Matthew 9:21, 22

III. Circumstantial Salvation

Matthew 14:30

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(3) It is perfect—Hebrews 7:26-28

C. The Greater Covenant—Hebrews 8:1-13

1. Summary or main point of the book—Hebrews 8:1-5

a. His Position

b. His Place

c. His Performance

2. His Ministry in the Greater Covenant—Hebrews 8:6-13

a. The fact of it—Hebrews 8:6-7

b. The features of it—Hebrews 8:8-9

(1) Related to the future—Hebrews 8:8-9

(2) Related to Israel—Hebrews 8:8b

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(3) Unrelated to the Old Covenant—Hebrews 8:9

c. The description of it—Hebrews 8:10-13

(1) Inward not outward—Hebrews 8:10

(2) Innate not learned—Hebrews 8:11

(3) Forgiveness not covering—Hebrews 8:12

(4) New not old—Hebrews 8:13

Question:

Why is he quoting Israel's covenant in chapter 8?

Answer:

To get to one word "new"



I. The Relationship of the Church to the New Covenant

A. Considerations of New Testament Passages

1. The blood of the New Covenant, which the Lord Jesus Christ shed on Calvary, is the basis of the believer's blessing in this present age. Thus he participates in the value of the covenant to the sinner.
2. The Church partakes of the Lord's Supper in remembrance of the blood of the New Covenant. I Cor. 11:25
3. The Believer is a "minister of the New Covenant." II Cor. 3:6
4. The believer is a child of Abraham because he is of the household of faith. Gal. 3:7
5. The believer is a seed of Abraham because he belongs to Christ. Gal. 3:29
6. He is said to partake of the root and fatness of the olive tree. Romans 11:17
7. He is no longer an "alien" and "stranger", although a Gentile, because he has been "made nigh by the blood of Christ." Eph. 2:12-19
8. He benefits in the New Covenant as a fellow citizen of saints and the household of God; not as member of the commonwealth of Israel. Eph. 2:12

B. Five Views

1. Church fulfills Israel's covenant
2. Church has the covenant applied to it—a two-fold application, Israel and the Church.
3. There are two covenants
4. Church has no relationship to New Covenant (Darby)
5. Church shares in the benefits (as Gentiles share in Abraham's covenant)

**D. The Better Sanctuary—Hebrews 9:1-11**

**1. The tabernacle was earthly—Hebrews 9:1-5**

**a. The Holy Place—Hebrews 9:1-2**

(1) The lampstand

(2) The showbread

**b. The Holy of Holies—Hebrews 9:3-5**

(1) The golden censor

(2) The Ark of the Covenant

(a) Inside

i. The pot of manna—Ex. 16:33

ii. Aaron's rod—Num. 17:10

iii. The tables of the covenant—Ex. 34:29; Deut 10:2-5

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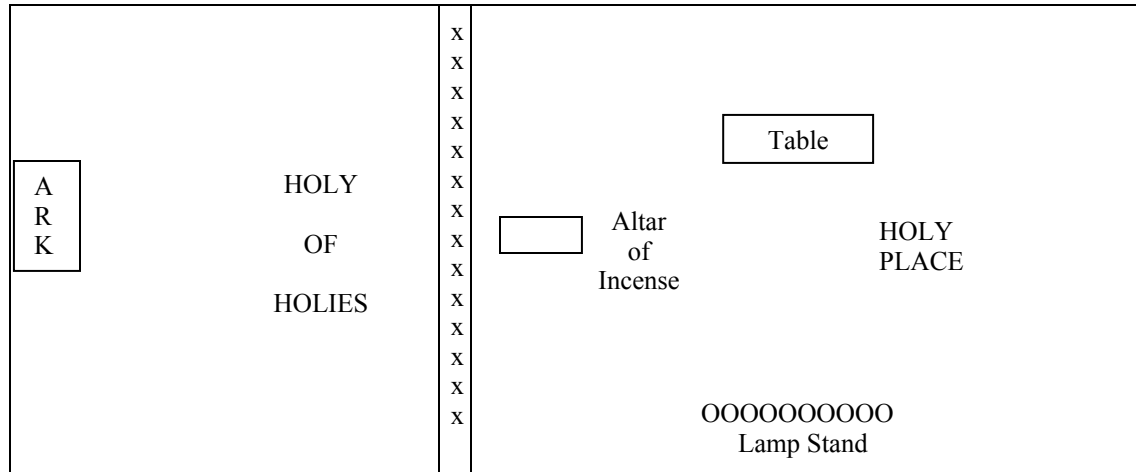
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(b) Outside—Hebrews 9:5

i. Cherubims

ii. Mercy seat



Question:

Why does the author of Hebrews put the Altar of Incense in the Holy of Holies? v.4

Possible Answer: (In the period of the Judges)

(Point—God's clock stops while something (or one) is not active)

God's Record of the Period

Paul's Account of the History of the Period

From the Exodus to Solomon's 4<sup>th</sup> year=480 years

v. 18 40 years—wandering

v. 20 450 years—Judges

v. 21 40 years—Saul

v. 22 40 years—David

v. 3 years-Solomon

573 years—Total 480 years

93 years difference

Difference??

Judges 3:8 \_\_\_\_\_

3:14 \_\_\_\_\_

4:3 \_\_\_\_\_

6:1 \_\_\_\_\_

13:1 \_\_\_\_\_

Total \_\_\_\_\_

2. The tabernacle was temporary—Hebrews 9:6-10

a. The restrictions on tabernacle service

(1) Priests could go only into the Holy Place—Hebrews 9:6

(2) High Priest had to go into the Holy of Holies every year—Hebrews 9:7

b. Lessons being taught by these restrictions—Hebrews 9:8-10

(1) The way into the Holy of Holies was not yet open—Hebrews 9:8

(2) These things were figures of a future time and event—Hebrews 9:9

(3) These things were temporary-to end at a specific time—Hebrews 9:10

3. Christ's tabernacle is heavenly—Hebrews 9:11

E. The Better Sacrifice—Hebrews 9:12-14

1. The explanation given—Hebrews 9:12-14

a. The means of His Sacrifice—Hebrews 9:12a

b. The benefits of His Sacrifice—Hebrews 9:12b

c. The result of His Sacrifice—Hebrews 9:13-14

(1) The animal blood purified the flesh—Hebrews 9:13

(2) The blood of Christ also purifies the conscience—Hebrews 9:14

Question: Which Spirit is intended in Hebrews 10:14?

1. Christ's own spirit

2. The Holy Spirit

2. Conclusions drawn—Hebrews 9:15-10:18

a. Christ's ministry is efficacious—Hebrews 9:15-22

(1) The second (new) covenant was ratified by blood—Hebrews 9:15-17

Question: What does the writer mean by “the death of the testator” v. 17?

Answer:

1. The death of the animal represents the death of the one making the covenant.  
Westcott, p. 300, ff. (Covenant retains idea of an agreement between two parties).
  
2. The word covenant means will or testament and Christ is both the maker of the will (who dies) and the executor of His own estate.

(2) The first, (Mosaic) covenant was also ratified by blood—Hebrews 9:18-22

b. Christ's ministry is complete—Hebrews 9:23-28

(1) Its fullness—Hebrews 9:23-24

(2) Its finality—Hebrews 9:25-26

(3) Its fruitfulness—Hebrews 9:27-28

c. Christ's ministry is final—Hebrews 10:1-18

(1) It was the final expression of the will of the Father—Hebrews 10:1-10

(a) The O.T. sacrifices could not take away sin—Hebrews 10:1-4

(b) A body was prepared, the offering of which replaced the O.T. sacrifices—Hebrews 10:5-10

i. God had no pleasure in the O.T. sacrifices—Hebrews 10:5-6

ii. The sacrifice of the prepared body was their replacement—  
Hebrews 10:7-9

iii. The offering of Christ's body takes away sin—Hebrews 10:10



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(2) The finality was exemplified by the work of the Son—  
Hebrews 10: 11-14

(a) He has taken His seat—Hebrews 10:11-12

(b) He is waiting till His enemies are subdued—Hebrews 10:13

(c) His perfecting sacrifice is finished—Hebrews 10:14

(3) Its finality is shown by the witness of the Holy Spirit—  
Hebrews 10:15-18

(a) It is based on the New Covenant—Hebrews 10:15-17

(b) It removes sin—so no more sacrifice is needed (or possible) —  
Hebrews 10:18

**END OF DOCTRINAL SECTION**

The Privileges must be used  
The Duties must be discharged  
Faith is not for speculation but for life.  
.....Wescott

III. Practical Exhortations—Hebrews 10:19-13:19

A. To Enjoy Freedom and Fellowship—Hebrews 10:19-25

1. Three things we have—Hebrews 10:19-21

a. A boldness to enter into the Holy of Holies—Hebrews 10:19

b. A living way—Hebrews 10:20

Question: In what way was Jesus' flesh, the veil? Hebrews 10:20

Answer:

1. His flesh kept us from God until it was sacrificed
2. His flesh (i.e. His becoming flesh enabled us to enter into God's presence.

c. A great priest over the house of God—Hebrews 10:21

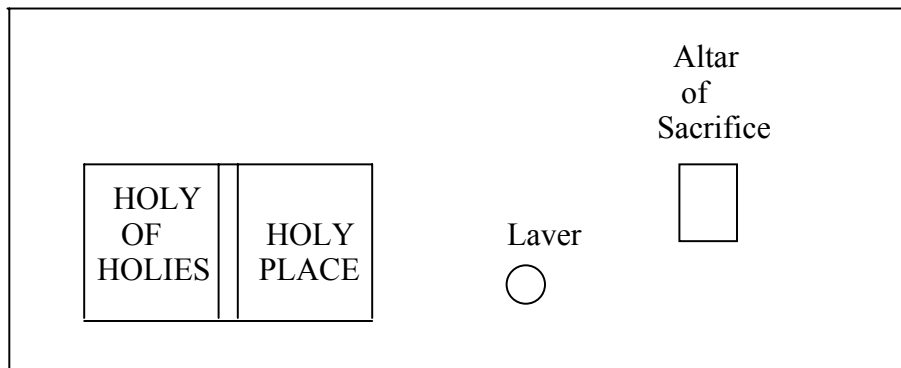
2. Five things we are to do—Hebrews 10:22-25

a. Draw near—Hebrews 10:22

(1) With a true and sincere heart

(2) With heart sprinkled

(3) With bodies washed



b. Hold fast our confession—Hebrews 10:23

c. Consider one another—Hebrews 10:24

d. Assemble together—Hebrews 10:25a

e. Exhort one another—Hebrews 10:25b

**PARENTHETICAL WARNING AGAINST DESPISING CHRIST—Hebrews 10:26-31**

1. The possibility—Hebrews 10:26a

2. The prospects—Hebrews 10:25b, 27

a. There is no sacrifice for sins

b. There is a fearful prospect of judgment

c. There is a fiery indignation

3. The people-believers (various verses)
  - a. “We,” verse 26, indicates that the writer is included (obviously he is a believer.)
  - b. This one was “sanctified by the blood of the covenant,” —Hebrews 10:29
  - c. Previous context is obviously to believers—Hebrews 10:19-25
  - d. They have a better and enduring substance—Hebrews 10:34
  - e. Casting away confidence could result in loss of reward—Hebrews 10:35
  - f. They need patience in order to receive the promise from doing the will of God—Hebrews 10:36
  - g. They are said to be “not of those who draw back to perdition”—Hebrews 10:39
  - h. They are those who are believing to the preserving of the soul—Hebrews 10:39

4. The principle—Hebrews 10:28-29  
(a fortiori—from the lesser to the greater)
  - a. It was dangerous to despise Moses' law—Hebrews 10:28
  - b. It is more dangerous to despise Jesus' sacrifice
5. The explanation—Hebrews 10:30-32
  - a. God judges His people as well as others—Hebrews 10:30
  - b. God's judgment is a fearful thing—Hebrews 10:31

**B. To Endure Affliction**

1. The remembrance—Hebrews 10:32-34

2. The responsibility—Hebrews 10:35-39

a. To maintain boldness

b. To have patience in doing God's will—Hebrews 10:36, 37

c. To continue—Hebrews 10:38, 39

END PARENTHESIS

C. To Be Victorious Through the Faith-Way—Hebrews 11:1-12:29

1. The power of the Faith-Way—Hebrews 11:1-40

a. Faith described—Hebrews 11:1-3

(1) What it is—Hebrews 11:1-3

(2) What it does—Hebrews 11:3

b. Faith demonstrated—Hebrews 11:4-40

(1) In the pre-patriarchal period—Hebrews 11:4-7

(a) Abel—Hebrews 11:4

(b) Enoch—Hebrews 11:5-6



(c) Noah—Hebrews 11:7

(2) In the patriarchal period—Hebrews 11:8-22

(a) Abraham and Sarah

i. Regarding the inheritance—Hebrews 11:8-10

ii. Regarding the birth of Isaac—Hebrews 11:11-12

iii. Regarding the promise—Hebrews 11:13-16

iv. Regarding the offering of Isaac—Hebrews 11:17-19

(b) Isaac—Hebrews 11:20

(c) Jacob—Hebrews 11:21

(d) Joseph—Hebrews 11:22

(3) In conflict and conquest—Hebrews 11:23-31

(a) Amram/Jochebed—Hebrews 11:23

(b) Moses

i. Regarding Pharaoh

ii. Regarding Egypt—Hebrews 11:27

iii. Regarding the Passover—Hebrews 11:28

(c.) That generation of Israel—Hebrews 11:29

(d) Another generation of Israel—Hebrews 11:30

(e) Rahab—Hebrews 11:31

(4) In the national life of Israel

(a) The great things it has done—Hebrews 11:32-35a

i. Representatives of the Theocracy—Hebrews 11:32a  
(in order of fame)

a.a. Gideon (Jud. 6:11)

b.b. Barak (Jud. 4:6)

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c.c. Samson (Jud. 4:6)

d.d. Jephtha (Jud. 11:32)

ii. Representative in the Theocracy—Hebrews 11:32b

a.a. David (II Sam.)

b.b. Samuel (I Sam. 1-19)

c.c. Prophets

iii. The characteristic achievements of faith—Hebrews 11:33-35

a.a. Broad results—Hebrews 11:33a

b.b. Personal deliverance—Hebrews 11:33b-34a

wild beasts—

c.c. Physical forces

d.d. Human tyranny

iv. Attainment of personal gifts

a.a. Strength

b.b. Exercise of strength

c.c. Triumph of strength

(b) The great things it has borne—Hebrews 11:35b-38  
(When they seemed to fail—they really triumphed)

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(c) Conclusion—Hebrews 11:39-40

1. Prerequisites of the Faith-Way—Hebrews 12:1-4

a. Lay aside every weight - ὄγκον Hebrews 12:1

b. Lay aside the sin—Hebrews 12:1

c. Look to Jesus—Hebrews 12:2

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d. Consider Him—Hebrews 12:3-4

2. Promotion of the Faith-Way—Hebrews 12:5-17

a. The source of chastening: The Father—Hebrews 12:5-9

(1) We accept it as sons—Hebrews 12:6-8

(2) We accept it as from our heavenly Father—Hebrews 12:9

b. The purpose of chastening—Hebrews 12:10-17

(1) Chastening is for our profit—Hebrews 12:10

(2) Chastening is for our progress—Hebrews 12:11

(3) Chastening is for our protection—Hebrews 12:12-17

(a) Protection from defeat—Hebrews 12:12-13

(b) Protection from defilement—Hebrews 12:14-15



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(c) Protection from default—Hebrews 12:16-17

3. Persuasion concerning the Faith-Way—Hebrews 12:18-21

a. The negative side—Hebrews 12:18-21  
(what we have not come to)

(1) The awful majesty of God—Hebrews 12:18-19

(2) The absolute inapproachability of God—Hebrews 12:20

(3) The awestricken fear of God—Hebrews 12:21

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- b. The positive side—Hebrews 12:22-24  
(What we have come to)

- (1) A new place—Hebrews 12:22a

- (2) A new people—Hebrews 12:22b-24a

- (3) A new position—Hebrews 12:24b

- 5. Precaution concerning the Faith-Way—Hebrews 12:25-29

- a. Content of the precaution—Hebrews 12:25-26a

b. Reasons for the precaution—Hebrews 12:26b-29

(1) The Divine Promise—Hebrews 12:26b

(2) The Divine Judgments—Hebrews 12:27

(3) The Divine Blessings—Hebrews 12:28

(4) The Divine Character—Hebrews 12:29

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D. To Live Honorably—Hebrews 13:1-19

1. Social Duties—Hebrews 13:1-6

a. Toward brothers—Hebrews 13:1-3

(1) Strangers—Hebrews 13:1-2

Question: To whom does the word “angel” refer?

Answer:

1. Real angelic beings

2. Those who bring a blessing as an angel would

3. A minister of the Lord

(2) Those in trouble—Hebrews 13:3

b. Toward marriage—Hebrews 13:4

c. Toward circumstances of life—Hebrews 13:5-6

2. Religious Duties—Hebrews 13:7-19

a. Toward deceased spiritual leaders—Hebrews 13:7-8

b. Toward the truth—Hebrews 13:9

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c. Toward the Sacrifice of Christ—Hebrews 13:10-11

d. Toward Judaism and the world—Hebrews 13:12-14

e. Toward God—Hebrews 13:15-16

f. Forward present spiritual leaders—Hebrews 13:17

g. Toward the writer—Hebrews 13:18-19

## Conclusion

A. General Benediction—Hebrews 13:20-21

1. The God of Peace—Hebrews 13:20-21

2. The God of Power

Shepherd—

Good—Ps. 22 and John. 10

Great—Ps. 23 and Heb. 13

Chief—Ps. 24 and I Peter 5

3. The God of Promise

4. The God of Perfection

5. The God of Purpose

B. Personal Benediction—Hebrews 13:22- 23

C. Greeting and Final Benediction—Hebrews 13:24- 25